/320 cont./

231 propose "trades." Traders who are interested in a cow, once
439 they have located the true /321/ owner, assail him with proposi-
tions for a trade. They offer young, fertile heifers, smaller
in size and usually thin. In exchange, they obtain a large and
231 fat cow. The profits are more than 200%. Before handing over
439 the animal, the native invariably requests a bottle of aguardiente
789 and pulls out a few hairs from the left eye or lower leg of the cow
[782] as an offering to the Duende /ghost/, the virtual owner of the
lands and animals and potentially the protector of their multi-
plication. Likewise he blows chayuts (Scutellaria racemosa Per.)
on the rope with which the cow will be led, so that it will not
create difficulties along the way. There are frequent statements
by whites and mestizos, cattle traders, to the effect that, when
this requisite was not met, the cow stopped halfway on the
journey and could not be budged by any human power. Then it
sufficed to blow at the rope with chayuts to make her move again.
How can this be explained? The persons relating the story re-
231 peatedly ask.

262 Occasions for the consumption of cattle are mingas, re-
[796] ligious fiestas, and, on a small scale, the post-matrimonial and
[527] baptismal "cuidos" (courtesies for the sponsors). The meat and
[281] the skin are both used. The latter is not tanned, but dried in
● [234] the sun and used as a sort of mattress for sleeping. The milk is
not used. When they sacrifice a head of cattle that comes from
262 "wild" places, such as bogs, lagoons, or montañas, they take the
782 precaution of calling the Té eu. He orders them to take a small
756 piece from each organ and to put a little blood on a reed. He
231 wraps all this in a leaf, puts a sprig of contento (chayuts) on top
of it, then goes toward the east, and, in a spot determined by
him, leaves the bundle, taking care always to put it to the left
of things such as trunks or rocks. This placement does not have
any special ceremony associated with it; it is not accompanied
by prayers or the blowing of medicines, and it does not take
place at a specific time. It is an offering to the Duende which
is performed before consuming the meat, the primary purpose
of which is to please him.

/351 cont./

273 The maize is ground, and they cook the flour with plenty of water; this liquid is removed and put in a trough to ferment [272] for several days, adding panela to it. It is said that this chicha is tastier than guarapo, but that it does not inebriate and does not work satisfactorily; it serves only to quench thirst, like the "cola" (carbonated drink) of the "whites."

262 Peaches and apples are eaten in the regions where they are produced, and oranges as well, but in general the consumption of fruit is very low.

252 262 Guinea pigs are eaten when the family wants meat. They kill them by breaking their necks; then they wet them with cold water and put them in the embers of the fire in order to loosen the hide and skin them; they are washed, the entrails are removed, they are washed again, and then they are cooked in the pot of sancocho, mote, "sango," or maize-ball soup; some people eat the entrails, while others do not. The guinea pig is regarded as "tasty."

With chicken special attention is shown to favorite friends and to compadres, and mingas are held. At the fiesta of San Juan in Calderas, it is customary to eat chicken. After being plucked, the entrails are removed, it is washed, and it is cooked in the pot of sancocho or mote. The natives regard the leg as the best piece, and for this reason this is what they present to the elders (compadres, fathers, eldest sons); to the others they give a piece of breast or any other part. The head goes to the owner. The washed and cooked entrails are also distributed among all present. Turkeys and ducks are prepared and consumed in the same manner.

From the pig some organs are eaten roasted: pancreas, kidneys, intestines, and the meat of the backbone; the bacon 262 is kept to flavor food; the rest is eaten boiled. When a pig is killed out of the mere desire to use the meat, portions are distributed to the "elders" of the family (fathers-in-law, fathers, etc.), and the same thing is done when cattle is slaughtered. [237] From them they use the meat, the hide, and the horns for making [534] whistles which are blown when a house is being built in the [342] [234]

262 /351 cont./
[234] settlement and when they are dragging down /352/ the timber;
[237] the milk is not used, except in Mosoco, where we have seen
[534] that it is really consumed.
[342]

The Calderunos say that sheep are eaten frequently in the
[231] temperate regions such as Avirama and San Andrés, but few are consumed in Calderas; some say that sheep give wool for clothing, "Why eat them, when they provide ponchos," and others state that to eat mutton brings bad luck, because it would be like eating one's papa.

262 When there are visits by "elders" such as compadres, older
574 brothers, fathers-in-law, or own fathers, they are entertained ("cuida") with dishes different from the ordinary ones, based essentially around barnyard fowl and eggs. If there is meat, a large piece is cooked. The compadres, in turn, bring as a gift griddle-cakes (about 15), eggs (about 10), and frequently chickens.

262 There is no special diet for children; they eat exactly the
846 same as adults. There are differences of diet according to sex only when the woman has just given birth. Then, she is given ground maize, arracacha, manioc, ripe plantain, laying hens ("these
[261] are nice and fat"), and mutton. The mejicano is proscribed for them, because it brings cold into the stomach and gives much pain; onions, because they cause a stomach ailment and rot the in-
[844] testines; pork and the frijol bueno for the same reason. Peppers are also taboo for parturient women.

262 For hard labor, it is regarded as good to eat mote, with
263 cabbage, frijol bueno, and well salted, because it gives strength for the daily activities; if one eats the same thing (" a good dish"), but without salt, they say that one is already hungry by the middle of the day.

262 Foods regarded as aphrodisiacs are "sango," prepared with
832 finely ground and sifted maize, and raw eggs.

261 Of the foods that they eat, they believe that chicha and water are transformed into blood, and the maize, potatoes, frijoles, and arracacha into flesh.

To gain weight, they believe that it is necessary to eat and not to work, rather than to follow a special diet.